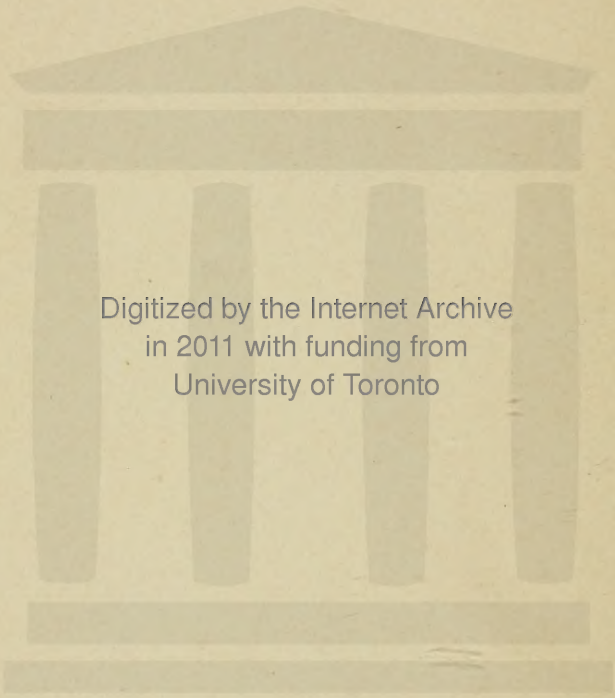

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The Tudor Facsimile Texts

The Pedler's Prophecy.

1595

Date of the first known edition, ... 1595
(*British Museum. C* 34. *b.* 37.)

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The Tudor Facsimile Texts

[Vol. 91.]

Under the Supervision and Editorship of

JOHN S. FARMER

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Issued for Subscribers by the Editor of

THE TUDOR FACSIMILE TEXTS

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The only known copy of the play is in the British Museum (Press-mark C 34 b. 37).

"The Pedler's Prophecy" is so much on the same lines as the "sister"-play "The Cobler's Prophecy," which bears the name of Robert Wilson, that the consensus of opinion is to give it to that writer. Wilson is by many thought to be also responsible for "The Three Ladies of London" and "The Three Lords and Three Ladies of London."

The "D. N. B." notice of Robert Wilson conveys all that is known of him.

A comparison of this facsimile with the original by Mr. J. A. Herbert, of the Manuscript Department, British Museum, shows, he says, that "it is an absolutely first-rate reproduction."

JOHN S. FARMER.

THE PEDLERS Prophecie.

LONDON
Printed by Tho. Creede,
and are to be ſold by William Barley, at his
ſhop in Gratious ſtreete.
1595.

The Pedlers Prophecie.

The Prologue.

FOr as much as we muſt talke of Prophecie,
We intend with pardon and ſupportation,
As learned men doth well define and teſtifie,
Thereof to make a true and pure declaration:
To prophecie of things is a diuine inſpiration,
Telling things to come with vnmoueable veritie:
A gift onely proceeding from Gods high maieſtie.
A diuine inſpiration he calleth prophecie,
That which doth all other Prophecies exclude:
Which are no prophecies, but things of mens fantacies,
Inuented to deceiue the ignorant and rude:
But Sathan is readie vnbeleeuers to delude,
Though his members who are proued to be lyers,
Yet they ſhame not to call themſelues true propheciers.
The falſhood and vanities of theſe preſtigiators,
Saint *Auguſtine* in nine or ten bookes *de ciuitate dei*.
Confuteth and proueth them no true Relators;
But blaſphemers and verie Athaiſts,
And therefore by the iudgement of God murthers:
Not worthie to liue, by the ſentence of Gods mouth,
For into Lies and Fables they haue turned the truth.
Saint *Hierom* vpon *Micha* do teſtifie,
That the terme or vocable diuination,
Which the diuels mancyples calleth prophecie,

Is often taken in an euill conſideration,
As in the ſame place he maketh a plaine relation:
That the true Prophets, in ſcripture Prophets are named,
Diuinators, are reproued, condemned, and blamed.
To that pernicious ſcience Diuination,
Are added a number of dyabiluall vanities,
Whereof I am not able to make recitation,
Neither do I eſteeme ſuch wicked faculties,
I wiſh them extinct in all communalties,
For where they were they were permitted:
There was the prince & the people ſore puniſhed
And although I ſhall not rehearſe them in order,
The firſt of all, he nameth Negromanſie,
Phytonia ſome ſay, is of as high degree,
Peromanſie, Heromanſie, Hydromanſie, Geomanſie,
Phyſtonomy, Metapoſtopy, Spatulmanſie, Gheromanſie,
Then haue you Homen, Agurium, Poſtyguum,
Aſpicium, Magyam, Veneſiſſimum, Sortilogullum,
There be a great many moe then *I* can recite,
Whereof euerie one hath his right:
That is to ſay, euery one hath his diuiliſh ſuperſtition,
Contrary to Gods word, and Chriſts erudition,
Confounded be thoſe children of perdicion.
Moſes confounded them, ſo did *Iobe* and *Eſay*,
With all the Apoſtles, Prophets, and Doctors, vtterly.
Of Gods Prophets, thus doth *Lactancius* write,
They did not onely of things to come prophecie,
But they ſpake of one truth in one ſprite,
Which was fulfilled in their times openly.
Theſe were ſent of God by precept verelie,
To be meſſengers of his diuine maieſtie,
And to be correctors of mens iniquitie.
To deride theſe, our Author hath a Plaie compiled,
Which he calleth the Pedlers Prophecie.
Out of the which, all ſuch lewdneſſe ſhall be exiled,
And other things ſpoken of very merely:

We ſhall vſe the maner of a comely Comedie.
The propertie thereof,is honeſt mirth to make,
The which to do at this time,I do vndertake.
And whereas we ſhal ſpeake of certaine trauellers,
We deſire all honeſt perſons not to be offended,
For we meane none but bankerouts and vſurers,
Which to vndo,other hath intended:
Their abuſe I wiſh heartily to be amended.
For the paſt ſhame bankrout,borroweth beyond his eſtate,
Then he fleeth,keepeth his houſe,or taketh Ludgate.
Vnleſſe our Preface ſhould too farre it ſelfe extend:
And engender tediouſneſſe vnto our audience,
With a fewe words more I will make an end:
Beſeeching you to heare the reſt with patience.
So doing,of our mirth you ſhall haue intelligence.
I take my leaue of you,for yonder commeth the Pedler,
VVhich will take vpon him to be a great medler.

Pedler. O this packe,this packe,this heauy packe,
It is ſo heauie,it hath almoſt broke my backe.
VVeary,nay I was neuer ſo weary,
Since I paſſed Carowſe Ferry:
Time it is to ſet it downe,
VVould to God I were neare ſome good Towne:
A peny for a pot of drinke,
I ſhall die for thirſt,truly I thinke.
A great way haue I gone ſince I dranke,
Fourteene myle beyond the Scottiſh banke.
Fewe Pedlers take ſuch paine:
I am faine to buy all my ware in *Spaine*.
And becauſe I would haue all my ware good,
Sometimes I paſſe vnto *Iaſons* wood.
Vnder the poole *Antartick* there I was,
VVhereas I ſpake with the mightie *Atlas*,
Of whom for mony I had a paſport,
That through *Celum Imperium*, I might reſort.
From thence vnto *Primum Mobily*,
There bought I a ſtone called *Idake Toy*,

In the which there is a ſpirit incloſed,
Whom truly when I am diſpoſed,
I can tell what is ſaid or done;
From vnder the Conſtellation of the Moone:
Vnto the centor of the earth indeed,
Whither I purpoſe to go with all ſpeed.
To *Celum aquinum*, I came from thence,
And there beſtowed I the moſt of my pence:
Yet to tell you the truth of the matter,
I was almoſt periſhed with water;
Time it was to call for a boat,
Three dayes in the water, I ſtood vp to the throat;
Yet as hard as the world went there,
To fill vp my packe I bought more geare.
There bought I a ſtone called *Calbrates*,
Oh haphie is he that hath ſuch a ſtone:
I tell you that thouſands cannot get one.
For this ſtone giueth wiſedome, honor and grace,
And defendeth from perils in euery place.
If that with *Dyoſtarydes* you could ſpeake,
Your mind vnto him you might breake.
Then came I to the firmament,
And to paſſe thence I had commandement.
Saturne was angry and verie fearſe,
The cauſes why, *I* will not now rehearſe:
Iupiter could not pacifie the cauſe,
Then *Mars* caſed them with ſtafford lawes.
Soll engendred ſuch a ſort of flyes:
So that they had almoſt bitten out mine eyes.
Then paſſed I by *Venus*, *Mercury*, & the Moone,
From whence I came ſince yeſterday at noone:
Yet as hard as the world was there,
To fill vp my packe I bought more geare.
A ſtone *I* bought which *Tenya* they call,
This ſtone hath the beſt propertie of all:
For it will make him to ſpeake that is dumbe,

And be able to tell of things to come.
This ſtone I beare vnder my tongue alway,
So that I can tell what they do or ſay.
Well vp with my packe and get me hence,
There is no remedie I muſt trudge for ſmal pence.
Conyskins maydes, Conyskins mayde,
Yonder commeth one, I am well apayde.

Here the mayd enters.

Mayd. Welcome Pedler, haſt thou any fine needles here?
Or any ſtiffe pinnes ſharpe at the poynt I pray you.

Ped. I haue indeed, but they be ſomewhat deare:
Such as will breake before they will bow,
Not like vnto maydens the truth for to ſpeake,
VVhich before they will breake they will bend.

Ma. VViſely ſpoken Iohn Hoddy-peake,
Your thrift and your wit, at the good ale you do ſpend:
If thou haſt any, at once bring them forth:
I may not ſtand pratling all day with thee.

Ped. *I* tell you my needles and pinnes be more worth,
Than you are worthie for your faire lookes to ſee:
You will not buy, I know ſo much of your minde,
Therefore at this time you ſhall not haue your luſt:
For if my needles or pinnes ſhould take any winde,
They would canker by and by, and take ruſt.

Ma. VVilt thou haue me buy the pig in the poake?
I may ſee for loue, and buy for mony.

Ped. VVhere fire is, a man may perceiue by the ſmoake.
Thinke not but that I know a Cat from a Cony:
I am acquainted well inough with hopes Iay,
Learned I haue to know chaffe from corne:
Before ought you haue of me you ſhall pay,
You ſhall not beguile, and then laugh me to ſcorne.

Ma. By God, and I know chalke from cheeſe,
I can diſcerne an honeſt man from a knaue,
If naught I gaine by thee, naught, naught, will I leeſe.
None of thy wares, none of my mony thou ſhalt haue.

Better then any thou haſt I can buy,
But to perceiue what thou art I do begin:
If thou haſt either needles or pinnes there let me die,
You compaſſe the country, ſome cheat by craft to win:
I neuer knew honeſt man of this occupation,
But either he was a dyſer, a drunkard, or a maker of ſhift,
A picker, a cutpurſe, a raiſer of ſimulation,
Or ſuch a one as runne away with another mans wife.
Ped. May I pray you, let me haue a word or two in your eare,
By the ſame token there ſtandeth a fat.
Ma. God for his paſſion, when were you there?
I beſhrew his heart, that told you that.
I thought you had not bene a Pedler long:
You were one of thoſe that ſtood on the pillerie,
That you were not all hangd you had wrong,
For by the diuell you wrought ſome ſorcerie.
Ped. So ſure as you are a mayd and virgin pure,
So ſure I ſtood on the pillarie.
And as ſure as you are gentle and demure,
I neuer vſed inchantment or ſorcerie,
But mayd a word or two in your eare againe,
If it may be it ſhall be as you ſaide:
The ſame day there fell a great tempeſt of raine;
Staie a while, as hitherto you haue ſtaide.
Ma. You are inſpired with the holy Ghoſt newly,
But the diuell is within you ſo God me ſaue.
Ped. This was ſaid and done, the eighth day of *July*,
You ſhall haue that you had not, and loſe that you haue.
Did you neuer heare of a maid called *Pleias*?
She had ſixe ſiſters, and her ſelfe made vp the ſeuenth,
Theſe were the daughters of the mightie *Atlas*,
Who by his owne power holdeth vp the heauen.
But marke what I ſay, when *Hely* ſhall ſtop her light,
Then maids of England, weepe, waile, and ſorrow:
For they that go maydens to bed ouer night,
I will not ſay I, what they ſhall do on the morrow.

Ma

Ma. *I* will keep counſell, *I* know not what ye meane,
You are too wiſe for me goodman Pedler.
Ped. *I* wiſh you to keep your raiſed worke cleane,
But in needle-worke I will be no medler.
Mother. Whope, where with ſorrow art thou ſo long?
Haſt thou not bought thy needles yet?
You will haue your ſcoperlets alway among,
Get you home with ſorrow I ſay, and laie to the ſpit:
When your father ſhall come to ſupper anon,
Then the meate to the fire ſhall ſcarely be laide,
What, you looke that I ſhould do all thing alone.
Ma. Mother, of this Pedler take heed and beware,
For he can tell all things that I haue ſaid and done.
Moth. He may ſee what a good huſwife ye are,
Your idleneſſe *I* warrant, he may perceiue ſoone.
Ped. By my troth mother you ſay the truth,
By the frutes a man may ſoone know the tree,
There was neuer ſeene ſuch idleneſſe in youth,
And that in high and low of euery degree.
For yoong men to be idle it is intollerable,
But maydens to be idle and of any ſtate:
Is a thing moſt pernicious and deteſtable.
For idleneſſe vnto all miſchiefe is an open gate.
I could rehearſe a ſort of damſels by name,
Which through idleneſſe, learned things not to be ſpoken,
But what was their end they came all to ſhame: (token,
As ſhe did which daunce for *Iohn* Baptiſts head, by the ſame
Ma. As a lame man hath no profit by his faire legs,
So out of the mouth of him that is not honeſt,
A good ſentence is not worth a couple of egs,
But is as profitable as is ſnow in harueſt,
Who may ſpeake worſe againſt an euill life,
Then Pedlers whoſe whole trade is idleneſſe:
Dycers, drunkards, makers of ſtrife,
Very ſincks and ſentences of all wickedneſſe.
Moth. Hold thy peace with ſorrow, by S. *Iemy* I ſay,

Get thee forth,and go about thy buſineſſe,
It is a pretie hearing for a mayd to ſcold alway,
He may ſweare that thou art full of idleneſſe,
But I pray you tell me,haue you any good pepper?
I would haue an ounce and if it be good.
Ped. Without doubt you neuer ſpent better,
As fine Ienuper as any is in Fangringoſſe wood,
But I pray you let me anſwere your daughter,
Of her I tell you, you may haue very great ioy,
She is yours,and you haue dearly bought her,
But yet you muſt bid her beware of one euil toy.
Well mayd I pray you let me ſee your hand,
I will keep counſell,I ſweare by mine honeſtie.
Ma. Say what thou wilt,thou ſhalt not ſee my hand,
For in thee is neither maners nor modeſtie.
Mo. He may ſee your hand perde ſo he may,
I cry you mercy,as angry as a thing of nought:
Ma. He ſhall ſee no hand of mine here to day,
I am as I am,and as you haue me vp brought.
Ped. I can tell as much by your face and looke,
As I can tell by looking the lines of your hand:
Now ſurely of late I red in a booke,
That fewe maidens ſhalbe left in the land.
But to my words I would haue you be attendant,
The ſin of maidens God hath already ſo puniſhed,
That a man cannot get an honeſt maid ſeruant,
Dead they are I weene,and cleane extinguiſhed:
But when the dog holdeth the bull with the golden hornes,
Then thus it ſhall come to paſſe,I dare laie my head:
That for mony we ſhall get no new Ale in cornes,
For all Engliſh maids that yeare ſhall be dead.
Ma. When the Rambe puſheth againſt the Serpent,
Then periſh all Pedlers and peaking Proctors:
The day will come that the Lion will be feruent,
Then take heed all dreamers,and doating Doctors.
Ped. Paſſion of God,now am I put to my trumpe,

Mother

Prophecie.

Mother, I perceiue your daughter hath gone to ſchoole:
Marry there ſhe paid me home againe iumpe.
But mother, I pray you let me aske you one thing,
Can your daughter worke at times voyd?
Mo. Yea forſooth, ſhe worketh from morning to euening,
With the needle, and very well ſhe can inbrayd.
Ped. Well, to huſwiferie let her applie her minde:
For within a while ſhall be one Eclipſe of the Sun,
As by good learning, ſurely I do finde,
That then ſhall be finiſhed that now is begun.
Proud lookes, ſtretched out neckes, and wanton eies,
Their frolike cheare, thkir fine walkes, and tripping:
With all their pleaſures which they now do deuiſe,
Their feaſting, diſguiſing, their kiſſing and clipping,
Rich ſhowes, ſtrange funerals, precious abilliments,
Golden collers, ſpangs, bracelets, bonets, and hoods,
Painted and laid out haire, filides, and nether ornaments.
Their chains, & ſumptuous apparrell, that coſt great goods.
Earing iewels, iemmes, to ſet out their faces,
Chaunge of garments, caſſocks, vales, launes fine,
Needles, glaſſes, partlets, fillets, and bungraces,
With cullours curious to make the face ſhine.
After this your needle worke will be naught worth,
Therefore ſome other occupation you muſt learne:
You that intend to ſet your children forth,
Muſt teach them to labour, their liuings to earne,

Hic intra Pater.

Father. A couple of good huſwifes, the mother and the (daughter,
To ſtand prating here all the day long:
What time of night ſhall we go to ſupper?
Euerie day I muſt be feine to ſing one ſong.
Mo. By my troth husband you are like to haue no roaſt-meat to night,
For I haue had other buſines to day in hand:
Here is come ſuch another wight,
As the like was neuer heard of in this land.
Daugh. By by troth father, he is but a prating Pedler,

And to ſay the truth hath nothing to ſell:
But in ſoothſaying he would appeare to be a medler.
But beleeue you nothing that he doth tell.
Fa. A Pedler, marry the more naughtie pack thou,
Haſt thou nothing elſe to do but with a Pedler to prate:
Get thee home, thou ill fauoured Sow,
It were well done to beate thee about the pate.
D. I beſhrew thy knaues hart, thou haſt angred my father,
If thou haſt no needles, thou mighteſt tell me ſo than.
Ped. And it had pleaſed you, you might haue gone away (rather,
But heare you, declare what good you can:
Father why ſuffer you not your daughter to marry?
She is old inough to haue an husband.
Mo. Nay alaſſe poore wench, a while ſhe may tarry,
For in faith ſhe hath neither houſe nor land.
Fa. Friend, whereas you ſpake of my daughters mariage,
I am not of that mind that many an other man is,
Chaſtitie with Gods helpe is a light carriage,
And therefore in this, I thinke I do not greatly amiſſe,
To marry my daughter I am halfe in doubt,
I will tell you other nations are ſo ſcattered about:
That marriages, that I do not greatly allow.
I and mine aunceſtors were Engliſh men borne,
And though I be but a ſimple man,
To marry my daughter to an Alian I thinke ſcorne,
And therefore I keepe her from it, ſo long as I can.
Mo. Yea either they be Alians, or Aliant ſonnes indeed,
Who through marriage of Engliſh women of late,
Hath altered the true Engliſh blood and ſeed,
And therewithall Engliſh plaine maners and good ſtate,
All the naughtie faſhions in the world at this day,
Are by ſome meanes brought into England.
If by ſome meanes they be not commanded away,
Within a while they will vs all withſtand.
For here they do not only deuoure and ſpend;
As they be moſt deuourers truly:

But our commodities away they do ſend,
Rob and ſteale from Engliſh men daily.
Ped. Mother, there is a ſtorie of King *Vertyger*,
Whether it be true to ſay or no, I am not able:
Euguſtus plaid the part of a murtherer;
But ſome men taketh it but for a fable.
But this is true, out of the South Eaſt,
Caine commeth before, and ſhall come againe,
A ſtraunge, horrible, and monſterous beaſt,
By whom all old women ſhalbe deuoured plaine.
Daugh. Now mother, ſo God helpe me,
They that will beleeue him, is worſe then mad.
Ped. The womanhead of your daughter here I do ſee,
I ſay no more, of mine honeſtie it is too bad.
Ma. By your honeſtie, a man may you aſſoone beleeue,
As *I* will do a dog when he ſweareth by his chriſtendome.
Ped. A ſtopping morſell anon to you I will giue,
I will be euen with you, *I* ſweare by my holydome.
Mo. Is there ſuch a beaſt as you ſpeake off?
And will he deuoure none, but women that be old?
Ped. I promiſe you mother, I do not ſcoffe,
Dreadfull he is, and horrible to behold.
An huge beaſt, and of a maruellous ſtrength,
From *Douer* to *Wayd*, head, taile, and mouth:
We eſteeme him to be larger in length,
And in bredth, from *Donwiſh* to *Porchmouth*,
He hath deuoured all the old women in *Affricke*,
And now he haſteth into *Droppe* with all ſpeed:
Marchant men can tell you, that vſe there to trafficke,
To talke any more of the matter, what ſhall it need.
Fa. A Pedler going about to ſell lies:
I thinke of them you haue more plenty, than you haue ware,
Such fellowes do nothing elſe but deuiſe
Tales and Fables, and ſuch Lemers as theſe are.
Ped. Father be theſe lies that I ſpeake,
He ſhall ſnatch vp the husband with the wife:

And becauſe the old man Gods lawes do breake,
In a ſtraunge nation he ſhall end his life.
But when this ſhall come to paſſe,
As it ſhall come to paſſe be ſure of that,
Then fathers and mothers ſhall crie alaſſe,
For their own children ſhalbe throwne down flat.
Mo. By Saint *Anne*, but thoſe words make me afraide,
The man knoweth more then we perchance:
Ma. Now ſurely mother as I am true maide,
He knoweth no more then the Faukener of *France*.
Ped. True maid, fie for ſhame, why do ye ſweare?
I know more then the prieſt ſpake of on Sunday:
Remember you not what I ſaid euen now to you in your eare?
The matter was broken the ſix day of May.
But when angrie *Saturne* ſhall haue the regiment,
And rule againe as he did firſt:
Then faire maides ſhall die through famiſhment,
And yoong ſpringals ſhall periſh for thirſt.
Fa. I loue none of this bibble babble I, by this light,
Pedler haſt thou anie pure ſpectacles to ſell?
I would haue a paire that were of an old ſight,
For I am aboue threeſcore and ten, to you I may tell.
Ma. He hath as manie ſpectacles, needles, and pinnes,
He goeth about the countrie vnder that pretence.
Mo. Much mony for wares you may take in Innes,
And beſides the ſame, your charges and expence.
Ped. Father I haue a paire of ſpectacles in my packe,
That will cauſe you to ſee as well behind as before:
For in your houſe is plaid manie a knacke,
Which of my mind you ſhall know more.
Though my ſpectacles you intend to buy,
You ſhall perceiue your owne negligence,
You ſuffer your children to ſweare and lye,
And you laugh thereat and haue patience,
Fathers and mothers, kinsfolkes and friends,
So inordinately do their children loue:
That they are parents of bodies, but poyſoners of mindes,

As my ſaying right well here ſhall proue.
But when *Phœbus* ſhall enter into the Lyon:
There ſhall be ſuch a great burning heate:
That ſhall burne vp your childreu euery one.
And they that be left on liue, ſtrange gotches ſhall eate.
Parents and maiſters in this moſt mirth truly,
Shall be cant vp with a ſodaine rauiſhment:
Looke for this in the moneth of Iuly,
Ramnaſia will not delaie her puniſhment.
Mo. Marry good Lord haue mercy on vs all,
Husband, I pray you bid him home to our houſe.
Fa. He ſhall be welcome, but our cheare is but ſmall,
But yet he ſhall be ſure of bacon and a peece of ſowſe.
Ma. The houſe is the worſe where ſuch Pedlers bee,
Good Lord father, do ye beleeue ought that he doth ſay?
I maruell what goodnes in him you do ſee,
He ſhal not come in our houſe truly if I may.
Ped. I thanke you ſurely with all my heart,
I will go home with you with a good will:
Of all that is in my packe you ſhall haue part,
For of phiſicke I tell you, I can good skill.
Mo. By God yongman, come and welcome heartily,
And care not greatly what my daughter ſaith:
For though ſhe ſpeake to you ſomewhat angerly,
Yet I warrant you ſhe meaneth no very good faith.
Ma. No by my troth, I cannot beare anger long,
Mine anger is ſoone come, and ſoone gone:
Ped. Then I pray you let vs haue a ſong,
In token that we be friends, and all as one.
Fa. Now by troth, becauſe you ſpeak of a ſong, wan I was yong,
I paſt the Larke, and pleaſant Nightingale:
Like an Angell I would haue ſung,
And ſpecially when my throat had bin wel waſht with good Ale,
Ped. Then a ſong of the Pedler now let vs haue,
You know your reſts, and when you ſhall come in.
Ma. Then let vs ſing the Pedler is a knaue,
When you will Pedler, you may begin.

Hie

Hic, Content.

Fa. Woman, woman, get you home at once,
And ſee that we haue good cheare to night.
Mo. You ſhall be ſure to haue good Ale, for that haue no
VVithout any chewing, it will go downe right. (bones,
Ma. That do all Pedlers loue as their liues,
And ſpecially when one meeteth with another.
Fa. Then may you be one of their wiues:
Get ye home and helpe your mother.

Exeunt Mater & Filia.

Goodman Pedler, if *I* wiſt you would not be angry,
To aske you a queſtion *I* would be bold.
Ped. I can tell what is done at *Alexaadry*,
Say what you will, you ſhall finde me cold.
Fa. I pray you tell me, are you a Pedler by your occupa-
I iudge you rather to be a man of ſcience. (tion,
Ped. There needeth no further declaration,
For here your ſelfe haue obſolued your owne ſentence,
VVhat man thinke not I am altogither a foole,
I know what a man is by his fiſnomie,
At litle *Wytham* ſeuen yeares *I* went to ſchoole:
And there learned I the ſcience of Moroſophie.
VVherein by your noſe, by the red ſtreamer,
Another is, you keepe faſt your faculties.
Fa. By my troth, there thou hitſt the naile on the head.
Dreame do you ſay? Lord how I dreame euerie night:
Sometime I dreame that I am dead,
And ſometime that *I* am yong, luſtie, and light.
Ped. Father, many times you are in a ſtraunge taking,
And namely when you ſhould be in quiet:
You dreame ſometimes being broad waking:
For the bright ſunlight, is not for old mens diet.
But do you dreame father, do you ſay?
Lord, Lord, that is a true prophecie:
As touching that there is one doth inuay,
And ſaith that a boy of an hundred yeare old ſhall die.

Fa.

Fa. A boy of an hundred yeare, marry ſir, here is a toy:
By God Pedler, all that thou ſaiſt is not true:
How can one of an hundreth yeare old be a boy,
That is all like as an old garment could be a new.
Ped. The eldeſt that be, were ſometime boyes,
Wherein they followed their owne ſenſuall will:
If men of great age vſe the ſame toyes,
What are they elſe but verie boyes ſtill.
Fa. Age is right honourable, the Preacher doth ſay,
By God Pedler, you had not need to diſpraiſe age:
There was neuer leſſe reuerence then is at this day,
For very children now preſume againſt the ſage.
Ped. Children borne of wicked parents ſaith he,
Shall be witneſſe of their parents wickedneſſe:
For how could the children ſo miſchieuous be,
Except their parents ſuffered their vnhappineſſe,
But there is much euill ſeed ſowne and vpſprong,
For lacke of moyſture and pleaſant dewes,
They ſhall wither away while they be yong,
A while they ſhall tarry here for pleaſant ſhewes.
But age you do ſay is right honourable,
Which age conſiſteth in many yeares and long time,
A mans wiſedome is his age commendable,
And his age is a pure life without crime.
Fa. I maruell where you had all this geare,
You haue a great deale of this other men lacke.
Ped. About the Country with me I do it beare,
Store of ſuch geare I tell you I haue in my packe.
Fa. I will ſee ſome of your ware anon, by your leaue,
Come, come, I pray you let vs go hence.
Ped. Behold how my packe to the ground doth cleaue,
I would it were on my ſhoulder, as leefe as fortie pence.

Exeunt.

Enter a Marriner.

Mar. I am a Marriner by Science and Art,
And haue vſed the ſeas a long ſpace:

Whereas I haue had troubles inough for my part,
Yet haue I ſcaped all dangers, I thanke God of his grace.
Fewe men aliue I ſuppoſe at this day,
That haue trauelled further then I haue done,
Therefore ſomewhat of my minde anon I will ſay,
As ſhall be declared more plainly ſoone.
Of two things in the meane ſeaſon I will complaine,
Firſt is of the ſcarcitie of good mariners,
And that thoſe fewe, to learne do diſdaine,
Of ſuch as are both cunning and good Artificers,
Whereupon ſome taketh vpon them to be maiſters,
Where as yet they were neuer learners diligent,
Such of many men, are the way caſters,
For will is their wiſdom, and their knowledge is ire impatient
If that in any ſcience it is needfull to be expert,
In this requireth great intelligence:
For ſome may on both liues and goods ſubuert,
Which guideth without wit and experience,
Too much proofe of this we haue had of late,
Therfore with whom men doth venture, let them take heed
For though the Swallow be able much to prate,
Yet her notes are moſt vnpleaſant indeed.

Enters the Traueller.

Tra. God ſend me better lucke in this voyage,
Then I haue had this ſixe or ſeuen yeeres,
For if I haue no better fortune in this paſſage,
I may go learne to botch with a paire of ſheeres,
I am glad to ſee you maiſter Marriner,
I would litle haue thought to haue found you heere.

Mar. I am glad to ſee you alſo maiſter Traueller,
Tell me how do you now a dayes, I pray you what cheare.

Tra. I thanke God I haue my health reaſonably,
But we are ſo nipt in our cuſtomes theſe dayes,
That it pincheth a great ſort vnreaſonably,
And cauſeth many one to finde other delayes.

Mar. Maiſters we know what belongeth vnto marchandiſe

But

But it behoooueth vs your counſels to keepe,
You are wiſe inough to practiſe your enterpriſe,
You muſt wake,when other men doth ſleepe.
Is not twentie ſhillings well giuen to ſaue twentie pound,
And if it be ten pound,I trow you will not greatly ſticke,
To ſaue and get meanes,a new way may be found,
Before you be rubbed,ſee you do not kicke.
Tra. By the maſſe it is not as you do thinke,
For Officers ſo diligently do waite:
That neither for loue nor mony they will winke,
Narrowly they looke,and alway laie baite.
Mar. Betore the harm of the wound,ſee you do not com-
For marchants were neuer ſo rich as now they be, (plaine,
Th'whole ſubſtance of the Realme do conteine,
How they flow in poſſeſſions euery man ſee.
Tra. You ſpeake of ſuch as are marchants indeed,
Which in all places haue their Factors,
If this country helpe not,another doth ſpeed,
Doubtleſſe ſuch men are rich,and notable actors.
But as for ſuch as I am,yoong men Trauellers,
Which are compelled to trauell for their gaine,
We are in worſe caſe then any other Artificers,
But that I ſay,able to proue I can:
There was not ſo many bankrouts this 100.yeare,
In times paſt,the ſea hath inriched many a man,
But what cauſes of late it doth appeare.
Mar. In times paſt men were content with mediocritie,
They would no more borrow,then they thought to paie,
For they that will preſume aboue their abilitie,
Muſt by diuers meanes fall into decaie:
But it is a common practiſe vſed now in this land,
Many one doth themſelues bankreuts make:
When they haue gotten other mens goods into their hand,
Then their houſes they keep,or elſe Ludgate they take.

Enter Artificer.

Arti. God ſpeed you both maiſters heartily forſooth,

My comming hither is to talke with a Pedler,
He promiſed me here, this day to keep a booth,
For in many things he maketh himſelfe a great medler.
Mar. I am no Pedler, but a poore Marriner I am,
Neither one nor other was here ſince I came,
Therefore of any Pedler I can nothing ſay.
Arti. I was at my neighbors houſe the laſt nighe,
And there was a Pedler ſelling many things,
Somewhat he had whereof we might haue no ſight:
But good ſtore he had of poynts, pinnes, and rings.
I thinke ſurely that he is ſome Coniurer,
For I neuer laught better in all my life,
My neighbors ſaith plainly that he is a ſorcerer,
But Lord how he angred the old wife.
At the firſt ſhe made him much of her counſell,
And ſhewed him certaine Images which ſhe did keepe,
I wiſſe quoth ſhe, I loue theſe better then the new Goſpell,
And for pure loue vnto them, ſhe began to weepe:
The falſe knaue ſtood ſtill and naught did ſay,
A paire of beades vnder her Apearne ſhe had:
On theſe quoth ſhe, I ſay our Ladies Salter euery day,
And at them the Pedler railed as he had bene mad.
Mar. Why Pedlers were wont to haue beades to ſell,
I maruell that they will rebuke ſuperſtition.
Arti. What he hath I cannot tell,
But thus he plaide on ſuch condition.
Tra. Many Pedlers in my time haue I knowne,
But one honeſt man of them I neuer knew,
They ſell many times more than is their owne,
And vtter old baggage for that ſhould be new.
Arti. I thinke he hath not bene a Pedler long,
But he will go neare to tell what you haue done:
For any thing I can ſee, he will do no man wrong,
But he make good ſhift where he become.
Tra. What any man hath done, what doth he know,
I will gage with him an hundreth pound:

That

That any thing done ſecretly he ſhall not ſhow,
Neither he nor any that liueth on the ground.

Enter Pedler.

Ped. Who told me that you were a Traueller?
And whom all the world could not ſatisfie?
In the diuels name you are a marchant venturer,
Of your ſpoyles the Barbarians can teſtifie.
Conyskins maydes, conyskins for old paſtes,
What lacke you? what buy you? any good pinnes,
Knit caps for children, biggens and waſtes?
Come let vs bargaine, bring forth your Conyskins.
Tra. Is this the Pedler that you ſpake off?
I iudge him to be lunaticke and out of his minde.
Arti. I would aduiſe not ouer much with him to ſcoffe,
For tame inough you are like him to finde.
Tra. What care I for a thouſand varlets,
By God I aduiſe him not me to abuſe.
Ped. What will you giue for a pack of good ſcarlets,
Other will be glad of them ye refuſe,
In faith I mocke not, why looke you big?
What man, I come hither to be mery,
In your life time you haue not knowne a liuelier twig,
I will ſay nothing that ſhall make you angrie.
Mar. You are welcome hither friend, I dare vndertake,
You ſpake of a packe of ſcarlets euen now,
I tell you here are they that are able mony to make,
Are you able to performe them, how ſay you?
Ped. I ſpake it, but I promiſed it not yet,
What will you giue for a truſſe of cloth of Tiſſue?
Mar. This fellow doth appeare to be out of his wit,
A runnagate in whom is little vertue.
Arti. Friend, diſpraiſe no further then you may diſpraiſe,
For what he doth man, neither you nor I do know.
Tra. There be too many ſuch runnagates at theſe dayes,

All the whole world with ſuch idle perſons doth flow.
Ped. By my troth you ſay very truth,
The truth with your owne mouth is verified,
The moſt of your ſort are idle from their youth,
Yea, ſo I ſay, becauſe they are neuer well occupied,
As touching that in a booke of latin of late I did finde,
Which doth the maner of Trauellers publiſh,
The quicke Marriner ſaith, that trauellers in the Eaſt part of
Through ſeas and flouds they worke all the euiſh. (*Inde*,
Worſe and all this another Poet doth ſay,
That marchants, God and his Saints doth forſweare,
So that aduantage obteine thereby they may,
VVorthie to be drowned in hell and to burne there.
Arti. He can rehearſe all this in latin, & a great deal more,
And will do it, if you do it of him gently require.
Ped. Thinke not but that I haue ſuch geare in ſtore,
I will ſpeake it in latin at your deſire.
Pariuratta ſuo poſt ponet mittunt lucre mircatur,
Stigijs non niſi olignis aquis.
Beſides this, there is written in the ſame booke,
The ſhamefulleſt ſlaunders that euer I did ſee:
VVhen you wil maiſter Traueller, theron you may looke,
The diuel on the lie, and yet great ſlaunders they bee.
Tra. It is pitie that he is no better examined,
He goeth about the country vnder this pretence:
To worke ſome miſchiefe he is determined,
VVe ſhall heare more I dare laie fortie pence.
Mar. By my troth, if I ſhould ſpeake indifferently,
His talke is according to moſt mens report.
Ped. That vnhappie writer, writeth vnreuently,
All that I ſaid, I ſpake but in ſport.
Arti. Although perchance ſome hath offended,
Yet ye ought not the whole company to defame:
He runneth far that cannot be amended,
For one mans faults, you may not all men blame.
Tra. VVho would any ſentence regard,

Spoken

Spoken of ſuch a runnagate as this is,
But if ſuch licencious things may be heard,
We ſhall ſay that all is amiſſe:
But as for the worſhipfull ſtate of marchandiſe,
Is knowne to the publike wealth to be neceſſary:
Therefore he that ſpeake againſt that exerciſe,
To the Common-wealth is an vtter aduerſary.
Ped. He is indeed ſir, you wil not ſay the contrary,
But he that writ the booke ſomewhat hath ſeene,
He praieth God, that ſome of you may ſoone miſcarry,
For the whole decaie of that you haue bene,
If Engliſh pure Coyne in other countries,
Be but worth an halfe peny in a ſhilling more then it is here,
You will finde meanes to deceiue all degrees,
And conuey the moſt part ouer in a yeare.
Mar. Much wind thou doeſt waſte I tell thee in vaine,
But if things be amiſſe as thou doeſt expreſſe:
As they are not, as to all men doth appeare plaine,
Yet are not we able any thing to redreſſe.
Ped. VVho ſhould hold with the ſhoe but the ſole?
The Mariner and the Traueller are all one:
In the realme alteadie you haue a fowle hole,
VVhereof you ſhall know more of my mind anon.
Arti. I ſuppoſed that our fortunes thou couldſt haue told,
Such talke as this who would regard?
Ped. You are not like to liue till you be old,
Your fortune is to die vpward.
Tra. Surely thou wilt neuer die in thy bed,
For *Surſumcorda* belong to ſuch idle Pedlers:
Ere it be long I will cauſe you to be ſped,
And alſo with you, ſuch ſlaunderous medlers.
Ped. Your ſtate will continue but a while,
When *Iuno* ſhall be deforſed from *Iupiter*,
Then for pride, couetouſneſſe, exceſſe, and guile,
Shall periſh euery ventring Traueller,
There ſhall not be left one marchant ſaith he,

And no man ſhall buy your marchandiſe any more,'
That time will come that thus it ſhall be,
Therefore euill gotten goods do you againe reſtore.
Tra. Thou ſpeakeſt to vs of *Iupiter* and *Iuno*,
But let vs know what thou meaneſt thereby:
Thou ſhalt declare thy ſayings before thou go,
Or elſe thy words againe recant and deny.
Mar. *Iupiter* ouer a farre country, *Creta* was a King,
Iuno the daughter of *Saturnus* was his wife:
Vnchaſte was he, and wrought many an euil thing,
Therefore betweene them two, there was an euill life.
Arti. I loue none of theſe lying Poets indeed,
I maruell what fauour to them, men can haue:
For they do nothing els, but mens minds with vanities feed,
And hinder our faith, which ſhould our ſoules ſaue.
Ped. Looke what I haue ſaid, I wil ſay, and ſay againe,
That for pride, couetouſneſſe, and exceſſe:
All the trauellers from *Armenia*, or the higheſt mountaine,
In one houre ſhall loſe their ſubſtance and riches.
Sephyrus with horrible blaſts ſhall blow,
The hart of the ſea ſhall eate vp your treaſure,
The huge waues ſhall all ſhips ouerthrow:
They ſhall be drowned and all their pleaſures.
I will tell you alſo when that ſhall come to paſſe,
When the daughter of *Pluto* ſhall raigne ouer all:
Alſo when the daughter of *Alkeron* ſhal guide *Mydas*,
Then by and by ſhall marchants haue a great fall.
Mar. Such fellowes going abroad the country,
Make many ſimple folkes them to beleeue:
Tra. Yea and with a fewe lyes bond and free,
He deceiueth, and are glad mony to giue:
Arti. By ſuch ſhifts he vttereth much ware:
I haue heard him ſay now, more then euer I heard him ſay.
Tra. Let him ſay what he will, I do not care,
I ſuppoſe here is none, that doth his ſaying greatly way.
Ped. Words wey not, but are light, and flie in the winde,

But marke when words ſhall be turned into fire:
Then words full heauie you are like to finde,
For that ſhall fall vpon you that did vpon *Tyre*.
Mar. If ſuch hard chances happen vnto Trauellers,
To loſe their liues and goods as thou doeſt prophecie,
What ſhall happen to vs that be Marriners?
We are like to be conſumed, and all our ſhips vtterly.
Ped. When *Bacchus* was diſpoſed to ſaile vnto *Naxion*,
The Marriners promiſed to bring him thither,
But they returned toward another nation,
Purpoſing of him to make a ſpoyle togither.
They thought to haue ſold *Bacchus* for mony,
But he being a God, prophecied their trechery,
Turned into gall, that they had made hony,
And anon iuſtly recompenced their iniury.
Their Taklings and Cables, they turned into Serpents,
Their other Balaſſing into Tygars, and other beaſts elſe,
He reued the Marriners, of their miſchieuous intents,
Threw them into the ſeas, and turned them into Makerels,
Therefore the ſonne of man, ioyneth you togither.
A garment they ſay, ſhall periſh with the ſleeues,
At ſuch a time as you do not conſider.
Mar. This man with the holy Ghoſt is inſpired,
But the diuel within him is no doubt:
I truſt to ſee ſuch cold prophets fired,
Before your falſe and prating prophecies, be brought about.
Arti. If things amiſſe were by penance amended,
The plagues of God deuiſed, he would withhold:
The Pedler in my iudgement hath not offended,
In that of plagues to come he hath vs told.
Mar. Hang him knaue, hang him,
Who made him priuie of Gods counſell?
Why you horeſon villaine,
What haue we brought into the land?
Ped Fortie thouſand enemies to the Crowne,
The deadly poyſon of hell,

Marke what I haue ſaid, and thereto will I ſtand,
I leaue to ſpeake of that which a way you do carry,
I meane coyne, and by fraud, craft, and guile,
I will not ſpeake of all, feare leaſt I do vary,
But God will recompence it within a while.
Iewes, Ruffians, Moores, Turkes, and Tartarians,
With theſe you haue mixed the virgins people,
Anabaptiſts, Lybertines, Epicurians and Arians,
Infinit of theſe, your country to infeeble,
The maydens, men, may go learne to picke a ſallet:
Houſes for mony they can none get, meate nor drinke:
Poore Crafts men are compelled to take bag and wallet,
But for your great ſinnes, *Tyre* ſhall ſhortly ſinke.

Arti. The diuill of lye that is, ſuch a number of Alians,
And that of all nations are come hither to dwell,
As he ſaid, euen Iewes and Barbarians,
So that the Realme is like to be made another hell.

Ped. I ſpeake not of this Realme, you take me awiſſe,
All my talke is of the noble Citie of *Tyre*,
There ſhall not be left a man againſt the wall to piſſe,
And thoſe that plagues conſume not, ſhalbe deſtroyed with (fire,
I confeſſe one God the bleſſed Trinitie,
God the Father, God the ſonne, and God the holy Ghoſt,
This God intendeth ſhortly to make a triplicitie,
Whereby ſhalbe conſumed, from the leaſt to the moſt,
But this I ſay to you maiſter Mariner,
You are skilled well you ſay in Aſtronomy,
Of the ſtare of Charles Waine, you are not to learne,
When *Artophilax* hideth his viſnomy,
Then of the foreſaid geare, God doth you warne,
When *Arthur* ſhall become a Beareward,
And go before the great terrible Beare,
Then out of hand commeth all this geare forward,
Which ſhortly will come to paſſe truly I feare.

Tra. Lo here are bugs to make children afraid,
I thinke the franticke Pedler be out of his wit,

But

But what great things of him will be ſaid,
If any things according to his pratling doth hie.
Mar. Then where was ſuch a Prophet as our Pedler was?
To know of things neuer to be done:
I warrant you this geare will come to paſſe,
When our Ladie hath a new ſonne.
Arti. Surely I am afrayd with the prophecie,
Which in holy ſcripture I haue learned:
The threats of God, by *Eſay* and *Ieremy*,
Hath all the whole world ſufficiently warned,
But I maruell of one thing brother Pedler,
That in all your talke you alleage no ſcripture,
For he that in prophecies will be a medler,
By the word of God muſt his matters aſſure.
Ped. The dayes are come to paſſe ſpoken of before,
That ſuch as can ſee, are yet ſtill blind:
And they that of knowledge haue great ſtore,
Yet are they without vnderſtanding of the mind.
Artificer, artificer, you are an artificer,
That is, one liuing by an occupation,
God graunt you be better than the Traueller,
And better then the conueyer of abhomination.
Arti. I would gladly get my liuing by mine Art,
But Aliants chop vp houſes ſo in the Citie,
That we poore crafts men muſt needs depart,
And beg if they will, the more is the pitie.
Ped. What ſay the moſt peſtelent Leaſemongers?
If that all the houſes in London I were able to let,
I would let them all to Alians and ſtraungers,
Before in any of them an Engliſh man I would ſet:
For why a ſtranger will giue me what I will require,
And at his day he will keep touch and pay:
An Engliſh man in London cannot an houſe hyre,
Except he be vndone for euer and a day.
Three parts in London are alreadie Alians,
Other mongrels, Alians children, miſchieuouſly mixed,

And that with the moſt deteſtable Barbarians,
Which here for euer hath their dwellings fixed:
Still you Mariners bring them in daily,
So you may haue pence,
You make your ſelues rich and go gaily,
I would you were as readie to carry them hence.
You would bring in the diuell for pence and groates:
Ye ſhall ſee them one day play their parts gaily,
When we thinke leaſt, they ſhall cut our throates.
Mar. They that wil talke at their pleaſure what they will,
Shall heare againe, that ſhall them diſpleaſe,
But what frantike fooles ſay, it doth not greatly skill,
For your talke doth neither profit nor diſprofit a peace:
But whereas thou laieſt to the charge of Mariners,
That we haue filled the land full of Alians,
Thou belieſt vs, we bring in none but Goſpellers.
And ſuch as we know to be very good Chriſtians.
Ped. Oh holy Ghoſpell, ô tydings of health moſt pure,
Thou art made a cloake to all abhomination,
Vengeance hangeth ouer your head be you ſure,
For miſuſing the word of mans ſaluation,
What miſchiefe and outrage hath bene wrought,
And that vnder the pretence of the Goſpell,
There is no hereſie, no impietie, no ſacriledge on ſought,
And all painted out, with the cullour of the Goſpell.
Arti. Of the Goſpell we do boaſt, and do it profeſſe,
But more honeſt fidelitie is among Turkes,
O the boaſting, the pride, and the fleſhly exceſſe,
Among vs is neither true faith, nor yet good workes.
Tra. Speake of your ſelfe friend, and of no man elſe,
You know no mans conſcience but your owne,
We are men of fleſh and blood, and no Angels,
What euery man is, to God it is knowne.
Ped. Will you haue one word for all?
All. What is that?
Ye are naught all:

And ſo naught, that ye are paſt amendment,
Therefore the vengeance of God on you muſt fall,
And now approacheth the time of aduengement,
Tyre with all her Trauellers proud and gay,
VVith all her cunning Artificers in their Arts,
Shall be conſumed in one day,
And this ſhall happen for the hardneſſe of your hearts.
But as for *Ilion*, the tormentor of the ſlaine,
Shall be ploughed vp like a corne field:
After he that came, do come againe,
In *Ilion* ſhall be found neither woman nor child.
Tra. Looke that thou ſtudie for the true interpretation,
Of your fond and fantaſticall prophecie,
I will cauſe you to be had in examination,
And that within theſe fewe dayes, I promiſe you verily.
Ped. O that all bankrouts, pyrats, and vſurers,
Ingroſes, filthie farmers, and ſacrilegers,
Burglaries, leaſe-mongers, promoters, falſe Mariners,
Might be examined, with counterfeit Artificers.
Arti. All things ſpoken here, I wiſh for my part
That they were troden vnder the Table:
For he hath vttered nothing but the fancies of his hart,
VVho can let a man merily to fable.
Mar. Fable quoth he, by S. Mary ſir, his fables touch the (quicke,
He mingleth his fable with vnhappy ſentences:
By the faith of my bodie, he doth not my conſcience a little (picke:
He ſhall anſwere them, that hath more aſtriences.
Ped. Conyskins maydes, Conyskins for old paſtes,
VVhat lacke you, what buy you, any good pinnes,
Knit caps for children, biggens, and waſtes,
Come let vs bargaine, bring forth your Conyskins,
I pray you rid my packe you three,
I promiſe you, I will ſell you very good cheape,
If vpon the price we can agree,
Of wares for each of you, I haue a very great cheape.
Tra. Then open thy pack, let me ſee what thou haſt here,

If thou haſt any ware for me, ſome mony thou ſhalt take,
For marchant Trauelles I haue ſuch geare,
As no man in the world is able to make,
I haue a ſtone in my packe whereon is a name,
Which ſtone if you pleaſe, here next your heart,
Shall defend you from perill and ſhame,
And keep you from paine, when you hence depart,
But I haue a thing perchance you loue better,
Although it be not ſo comely to behold,
A thing wherewith you may make a water,
Wherewith all things that you touch ſhalbe turned to gold.
Mar. This wildbraine doth but only mock and ſcoffe,
You ſhall be tyed a litle ſhorter one day.
Tra. If thou haſt ſuch geare as thou ſpeakeſt off,
Let me know the price, and for it I will pay,
And thou wilt meet me anon at the ſigne of the Doe,
Thou and I will reaſon more of the matter.
Ped. And it will pleaſe you to help to ſing a ballet before you go,
I wil teach you cunningly to make the water.
Arti. I know the Pedler can ſing pleaſantly,
Both vpon the booke, and alſo without.
Tra. I will ſing, ſeeing he deſireth me ſo inſtantly,
But to ſing by heart, to agree I ſtand in doubt.
Ped. Behold I haue ballet bookes here,
Truly pricked, with your reſts, and where you ſhal come in.
Mar. Then we ſoure wil make an honeſt quere,
I will follow, if the Pedler will begin.

Hic Cant.

Tra. I haue buſineſſe, I muſt needs go hence,
Farwell Pedler, thou knowſt my mind.
Ped. Againſt my comming, prouide a purſe of pence,
For I can ſell you a proſperous and a good wind.
I haue in my pack alſo another ſtone,
Vſed with another thing that I do know,
Will cauſe a rough wind ſoone to be calme anon,

And

And in what quarter you will the wind to blow. (darke,
Mar. All thy words here are *enigmata*, that are ſpeeches
Which I would haue thee declare what they do meane:
For I had as leeue heare a band-dog barke,
As to heare thee talke, and all is not worth a beane.
Ped. Maiſter Mariner for you I haue an Adamant,
I ſuppoſe there is no better in this world wide:
Although it be rough and vnpleaſant,
Yet you had neuer the like, your needle to guide.
Alſo for the maiſter of a ſhip I haue a Card,
Compiled by *Atlas*, the firſt Aſtronomer,
If to the value thereof, you will giue me reward,
You ſhall haue it before another maiſter Mariner.
Mar. Then no more ado, but I pray thee go with me abord,
Thou ſhalt be ſure to haue poore Mariners cheare:
Harme ſhalt thou haue none, I promiſe thee at a word,
Thou ſhalt be ſure to haue bread, beefe, and beare.

Exit.

Ped. I will promiſe you to come the next tyde,
If for mony I can get a whery boat:
If not, I will take my nag and ryde,
I paſſe not a little for wetting of my coat.
Arti. You ſhall diſappoint them both at this ſeaſon,
You ſhall go home with me and take ſuch as I haue.
Ped. To breake my promiſe it were againſt all reaſon,
Yet a thing for true Artificers I do ſaue,
I haue in my pack onely one toole,
VVhich will ſerue for all kind of occupations:
Euclides, the firſt of Geometrians ſchoole,
Inuented it through maruellous inſpirations.
Thereon you may make a Sythe, graſſe for to mowe,
Alſo a Drappell to ioyne ſhips togither:
A Coulter or Share, to plough before they do ſowe,
The reſt of the Tales you may now conſider. (ſure,
Arti. You haue a marvellous meaning by the toole I am
I would you ſhould ſhew me thereof the ſignification.

Ped.

Ped. Such a toole it is, I as will endure,
Euen vnto the worlds conſumation,
After I haue performed my promiſe truly,
With the Mariner and alſo the Traueller,
I will returne againe this way duly,
And then you ſhall ſee my toole, maiſter Artificer.

Exit.

Arti. This Pedler maketh me maruellouſly to muſe,
I thinke God hath reuealed to him things to come,
To the ignorant, they appeare maruellous newes,
But of auncient ſayings they appeare to be a ſome.
Well I will tarry here till his returne againe,
I will heare how with the Mariner and the traueller he hath ſped,
Although his counſels they do diſdaine,
Yet it is good by wiſedome alwaies to be led.

Enters Landlord.

Land. A ſirra, I haue bene at your houſe twiſe or thriſe to day,
You know whereof you and I did reaſon,
Let me heare what to it you will ſay?
Libertie I graunted you till this ſeaſon,
I tell you I may haue three pound for my good will,
And double as much rent as you do giue,
You ſhall know the partie, and ſee his bill,
And that within theſe few daies, if you wil not me beleeue.

Arti. I beſeech you landlord to ſhew me ſome fauour,
You know that of the houſe I haue beſtowed coſt,
All this time you haue knowne my behauiour,
Therefore I pray you, let not all my labour be loſt:
I and mine anceſtors in the houſe long time haue dwelt,
And I truſt I haue alwaies payd my rent:
Both ſweet and ſower, ioy and paine, there we haue felt,
And alwaies to deale honeſtly was our intent.

Land. Will you not haue me to do as all men do?
Shall I not make that I can of mine owne?
You know my mind if you will not agree thereto,
What I wil do within theſe few daies with it, ſhalbe knowne

Arti.

Arti. You know that I haue good euidence to ſhewe,
If any pittie be in you, I pray you heare my boone:
If you put me out of my houſe, my dayes will be fewe,
And both I and my family quite vndone;
Therefore I pray you tell me what you will require?
And I ſhall be contented my leaſe to renew.

Land. No more then other will giue I do deſire,
And daily for the ſame to me they do ſue.

Arti. Oh what a wretched world is this for poore men,
Oh vnreaſonable couetouſneſſe of Landlords at this day,
Of the houſe whereof I haue yeares threeſcore and ten,
I muſt out, except beyond all reaſon I will pay.
O what wretches are at theſe dayes aliue,
To their vtter vndoing other mens houſes to take:
I am ſure he ſhall neuer be able to thriue,
I know what he is able thereof to make.

Land. All Landlords deale not ſo honeſtly as I deale,
I would you ſhould haue it before another:
You know what to you I did reueale,
I can do no more, if you were my brother.

Enters Pedler.

Ped. Conyskins maides, conyskins for pinnes and laces,
Wot ye what ſirra, I haue bene at both places;
I can tell thee ſuch newes as thou neuer heardſt off,
Earneſt matter, I will neither fable nor ſcoffe,
The Mariner hath promiſed the Traueller
To carry him as farre as the Riuer *Arroer*,
In the which he ſhall finde the ſtones whereof I told,
Wherewith all thing that they touch, ſhalbe turned to gold.
They are like thereby to haue little aduantage,
For they are like to periſh at the ſame voyage.
To paſſe through *Marybone* Ferry they haue choſen,
In the which ſea, vnto death they ſhalbe frozen.
The Mariners ſhalbe turned into Makerels,
And the Trauellers into Pickerels.

Pykes they ſay in the ſault water will not liue,
Pittie it were that Pykes in the water ſhould thriue,
For all yoong Frye in the ſea they would eate,
So that vpon faſting dayes we ſhould get no meate.
Therefore on the ſea they ſhalbe turned into Seales,
And their wiues into Barganders and Teales,
Yet among the goddes, for their wiues was great diſſention,
But I truſt they will ſoone end their contention. (cocks,
Some made reaſons,& would haue the women to be Wood-
Nay quoth the other,it were meeter they ſhuld be Pecocks.
To conclude,becauſe they are ſo tender and neſh,
They are like to be made neither good fiſh nor good fleſh.

Arti. You haue broken promiſe, you ſaid you would not
But now I perceiue you are verie vnſtable. (fable,

Land. Vnſtable, mary ſir that is moſt ſure:
He is ſo far out of his wits,that he is paſt cure.

Ped. You are a Landlord and haue many Tenants,
A great miſchance is happened among your ſeruants.

Land. My ſeruants were well inough within this houre.

Ped. Now one of them doth another deuoure.
Sir it is a ſtrange thing to ſee your houſe,
This yeare there is like to be good ſtore of ſowſe:
Your wife by the ſtroke of God is turned to a Cowe,
And your yongeſt daughter,ſhe is turned to a Sowe.
The reſt of your children,a ſort of prittie twigges,
Now are they altered,and turned to pigges.

Land. You are a knaue,I dare laie my life,
I will teach you to raile,on an honeſt mans wife.

Ped. To me you may ſay your pleaſure and minde,
But as I haue ſaid,you are like it to finde.
Your Oxen and cattell,are turned to Hedgehogs,
And your great multitude of ſheepe, are turned into Frogs.
The greateſt wonder it is yet behinde,
All your Tenants haue left their humane kinde.
Some are turned into Spaniels,and ſome into Greyhounds,
Theſe make not a litle ado vpon your grounds.

That

That you are a Landlord I do vnderſtand,
Now to looke to this geare, it ſtands you in hand.
Land. Betweene game and earneſt, I deſire thee,
Tell me the troth, if any ſuch things there be.
Arti. There is no ſuch thing be your ſure,
For all that he ſpeaketh is vnder a figure.
Ped. Did you neuer heare of one called *Acteon*?
Land. Yes indeed, I heard of ſuch a one.
Ped. You are like to plaie *Acteons* part,
For you ſhall be turned to a wilde hart.
And the dogs which to keep you were wont,
With moſt cruell death ſhall you hunt.
What will your raiſed rents helpe?
When you ſhall be torne of euery whelpe.
Your vnſatiable couetouſneſſe, your ſhamefull ſimony,
Your ſacriledge accurſed, by Gods owne teſtimony.
Theſe and ſuch other plagues on you ſhall light,
When *Tyton* like the Sun, ſhall ſhine at midnight.
Watch, for within theſe fewe it will bee,
They are aliue that theſe plagues ſhall ſee.
Arti. Heareſt thou Pedler? come away I pray thee hartily,
For things are wrought againſt thee ſecretly.
A heinous complaint of thee, my Landlord haue made,
And with other things they purpoſe thee to lade.
They ſay that with Nigromanſie thou art a medler,
Wherfore by my counſell thou ſhalt be no longer a Pedler.
Ped. Why then how ſhall I ſell my ware?
Arti. Tuſh, tuſh, for that take thou no care.
Ped. Of points in my packe I haue an whole groſſe.
Arti. A ſtraw for points, by them thou canſt haue no loſſe.
Ped. But I ſuppoſe you cannot tell what points they bee:
Arti. When thou commeſt home to my houſe, then I wil ſee.
Ped. I wil come anon, but I am paſt care,
Sing and be mery, hab or nab, away the mare,
It beginneth, it ſpringeth, it flouriſheth,
Woe be vnto them that ſuch plants nouriſheth.

I dare laie as much as I am worth,
That ſtraunge monſters they ſhall bring forth.
Did you neuer heare of an Iland called *Thewle*?
Neare to the Orcardes compaſſed with the ſea,
Neare the ſame place there is a pleaſant land,
Wherein is great wonders as I vnderſtand.
This land was ſometime full of men,
Such, as one of them were as good as ten:
Now are they altered into beaſts and fowles,
As into Lyons, Beares, Kytes, Swine, and Owles.
God is able to take from them their beaſtly heart,
And into the ſhape of men againe them conuert.
Seuen yeares to declare his pompe,
He puniſhed the mightie king *Nabuchodonozer*,
If all men had ſeene theſe men, as I haue ſeene,
And ſee them at theſe dayes, it would make them weepe I weene.

Exit.

Here enters the Interpreter.

Inter. Saint *Clement* ſaith, written vnto ſaint *Iames*,
That he is a right interpreter of holy writ:
Which ſtandeth not vpon words, Countries, and names,
But ſuch one as expoundeth the meaning of the ſpirit.
An Interpretor thereof, I am called by name:
For of the tongues I am able to make tranſlation,
My practiſe hath bene long time in the ſame.
And of Myſteries I am able to make declaration:
It greeueth me at the heart, God I take to record,
To ſee the varietie, and chiefly in religion,
That it may be ſoone amended, I beſeech Chriſt our Lord,
Or elſe let vs looke ſhortly for a greeuous deſtruction.
My comming hither truly at this ſeaſon,
Is chiefly to heare the talke of a Pedler:
I will be glad by learning with him to reaſon,
For I heare ſay, that in high matters he is a medler.

Here enters the Iuſtice.

Iuſt. Where is this Pedler? where is this runnagate?

What

What ſirra is he one of your ſchollers?

Interp. It is your pleaſure all things well to interpret,
But they are not the beſt Iudges, that were golden collers,
I heard of ſuch a fellow indeed as you haue done,
And hither am I come with him to diſpute:
And if he were here you ſhould perceiue ſoone,
That by good learning I would his folly confute.

Iuſt. Diſpute, nay I would not ſtand to diſpute I trow,
But I wot, through the libertie of your preaching,
Much miſchiefe among men beginneth to grow,
I tell you, many men like not your teaching.

Inter. Truth, indeed none that be of your condition,
To withſtand Gods word you haue ſet your face:
So drowned ye are in ruſtie ſuperſtition,
That Gods word in your heart, can take no place.
You are called in the Common-wealth to be a Iuſtice,
Therefore all your words and acts ought to be right:
You haue taken an oath iuſtly to do your office,
And to defend the truth with all your might.
But truly the veritie you do not defend,
But you perſecute it with all your power:
The vpright and fatherleſſe you do reprehend,
The malefactors you let paſſe, both day and houre.

Iuſt. Talke your pleaſure, here are but we two,
Boaſt not too much of your innocencie,
What, we know well inough what ye do,
All the world ſpeaketh of your inſolencie:
You may preach, teach, crie out and yell,
The hearing thereof, many men do giue,
But whether you ſpeake of heauen or hell,
Not one among a thouſand do you beliue.
I will laie twentie pound, I will do more with one word
Then you ſhall do with twentie Sermons truly:
For the people thinke you ſpeake but in boord,
Becauſe you lead your liues ſo vnruly.

Ped. No man will heare the Painter, but a popiſh prieſt.

Inter. Truth, for ſo ſaith God by the Prophet *Eſay*,
All miſchiefe ſhall happen vpon thee in one day.
For the multitude of thy Inchanters verely,
And for the hardneſſe of hearts that will not obey.
Iuſt. And if you can tell vs where any ſuch be,
Whether it be Nigromanſor or ſorcerer,
We ſhall do vnto them, as it apperteineth ye ſhall ſee,
And they ſhalbe handled like a theefe or a murtherer.
In. And it pleaſe you ſir, I am none of thoſe that loue to be a medler,
But I ſpeak a few words and only for this cauſe:
It was my chance of late to talke with a Pedler,
Whoſe words me thought, agreed not with Gods lawes.
He taketh vpon him fondly to prophecie,
And ſaith that a dead man ſhall kill many aliue,
And the one vnborne as yet in his mothers belly,
They that be dead, to life againe ſhall reuiue:
I wot not what he meane by this geare,
But he telleth many ſuch things:
Such a fellow I ſuppoſe you did neuer heare,
He telleth wonders of Emperours and Kings.
Iuſt. You are an Interpreter of darke ſentences,
What ſay you to the Pedlers high prophecie?
Inter. He that is ignorant of all honeſt ſcience,
Vnto knowledge and vertue, is an vtter enemy.
O moſt vnhappie *Hamlet*, country ſhire,
Where ſuch vniuſt Iuſtice haue the gouernance:
Neither for ſinne nor diſcord you do enquire,
But vnto God and his word, you are an hindrance.
An Interpreter I am called indeed,
But of Gods word and the tongues auncient,
Pedlers dreames are good, old Papiſts to feed,
And ſuch as deſpiſe the word of God omnipotent.
Iuſt. Talke your pleaſure, you are not like to talke long,
Your time of pratling is almoſt at a poynt:
I truſt ſhortly to heare you ſing a new ſong,
Or elſe you are like to loſe your beſt ioynt.

Ped.

Ped. By my faith and troth, ſo do the Pedler prophecie,
The dayes are come ſaith he, that Biſhops and Prieſts all,
Becauſe they are the beginners of all controuerſie,
In one day they ſhall be conſumed both great and ſmall.
Inter. I truſt brother that you are inſtructed ſo,
That to a prating Pedlers words you will giue no credit.
Iuſt. Whether it be prating I cannot ſay or no,
But he hath giuen a moſt ſeemly verdite.
Ped. Right reuerent Interpreter, learned and wiſe:
I ſuppoſe that you are of that iudgement,
That he that vttereth another mans vice,
Is not therefore partaker of his lewde document:
I ſay no more, but God amend all that is amiſſe,
I thought here more to haue ſaid:
My words they be not, but they be his,
Which to vtter truly, I am afraid.

Let the Pedler be going out.

Iuſt. Tarry Prieſt, tarry, I pray thee heartily,
To take them for thy words, no man is ſo vnwiſe,
For ſpeaking of them I promiſe thee verely,
No man ſhall hurt thee, as I am true Iuſtice.
Ped. Nay ſir, he hath not ſo much of the Clergie ſpoken,
But much more he railed vpon Iuſtices:
For Gods ſake apprehend him, and cauſe him to open
The things he hath ſpoken of men in their offices.
Inter. The worſhipfull Iuſtice, will take none aduantage
Of any thing rehearſed of another mans ſaying:
And as for me, I intend to bring you into no bondage,
For a lewde fooliſh fellowes prating bewraying.
P. Go to then, the Pedler ſaith that all preachers & prieſts
Shalbe turned into Swallowes the next yeare,
And the new vnlearned Miniſters, into Robin Redbreſts,
They ſhall keep the wood, and ſing no more in the quere.
He telleth the cauſe why are neuer at a ſtay,
For looke as in garments they do varry,
So do they in miniſtration day by day,

Therefore

Therefore in the Church they are not like to tarry.
But like as the Swallow hath a new pleasant voyce,
Yet the sommer is neare she doth signifie,
So at their words certaine men do reioyce,
For a truth to come they do testifie:
But when that commeth that indeed shall come,
That more for loue then for lucre men shall teach,
The Swallowes in holes, shall sleep as things dombe,
For *Eunock* and *Ely* in sackcloth shall preach.
These and other things he doth prophecie,
And namely against them that leaue their vocation,
Intruding themselues as he saith, most vnworthie,
Into that office of preaching and ministration.

Iust. If the Pedler hath no worse talke then this,
His words in my iudgement are tollerable:
For all in the Church methinkes is amisse,
Nothing can I see much commendable.
Thinke you it doth not grieue vs at the harts?
To haue a Tinker or a Cobler to minister to vs:
Yea, and the lewdest fellowes in all our parts,
Taketh vpon him matters of grauitie to discus.

Inter. I will answere you perticularly to your reason,
First, whereas yau say his words be tollerable,
I will proue them fables, and cleane out of season,
And against Gods words, blasphemy most damnable.
First both Christs Preachers, and his erudition,
Which erudition is the blessed word of veritie,
Thy falling, Pedler, hath brought into suspition,
Prophesying of a doctrine of more sinceritie.
Secondly, whereas you say that all is amisse,
You meane because we haue remoued Idolatry,
Superstition, and hypocrisie, wherein your trust is:
And hath placed there Gods word, only necessary.
Thirdly, whereas you say it doth your hearts greeue,
That Tinkers and Coblers should vse ministration,
If Christ should come from heauen and preach, I beleeue

That

That you would deſpiſe both him and his predication,
Were not the Apoſtles Fiſhers for the moſt part all?
And into the whole world paſſed their ſound,
Not one Iuſtice to that office he did call,
Hard it is among you one faithfull to be found.
But I beſeech God once to open your eyes,
For of Gods word you let the true paſſage:
God hath giuen you ouer, to beleeue lyes,
Rather then the Goſpell, the heauenly fathers meſſage.
Ped. By my troth, euen ſo did the Pedler ſpeake,
Too bad he railed againſt Iuſtices,
It makes the heart in my bodie to breake,
To heare his Inuectiues againſt all Officers.
Iuſt. I pray thee tell me what he ſaid?
A prating knaues words, can no honeſt man offend.
Ped. To vtter ſuch lewde talke I am halfe afraid,
Would to God you would go about, him to apprehend.
Iuſt. I pray thee tell me as much as thou art able,
We will apprehend him well inough, no doubt.
Ped. Of Gentlemen he rehearſed a fond fable,
I wot not how the diuell he brought it about:
Gentlemen quoth he, that be no Gentlemen borne,
But ſuch as come vp by ſpirituall ſpoyle:
Shall be turned into horſes, to eate haie and corne,
And among other beaſts compelled to toyle.
Inter. Thinke you that theſe words are meet abroad to be (blowne,
It appeareth that he raileth thus on euery ſtate:
Ped. Time it is that ſuch as he were knowne,
For elſe he and they will cauſe much hate.
The Iuſtices quoth he, to hell quicke ſhall ſinke,
For that they are not hinderers of the veritie:
But becauſe at other mens matters they do winke,
Liuing themſelues like epicures, in all carnallitie.
Therfore the moſt of thē ſaith he, ſhalbe turned into moles,
Becauſe they are couetous, and in heart blinde:
Yet ſom of them ſhalbe turned into black birds, called coles,

Them he meane, that be euer gentle and kinde.
Iust. What maner of man is he, and of what nature?
I iudge him to be lunaticke or ſtarke mad.
Ped. A litle man ſir, euen of my ſtature,
And as touching age, in faith but a lad.
Inter. I would it might pleaſe you and other Magiſtrates,
Earneſtly to looke vpon ſuch makers of diſturbance:
Iust. I would it might pleaſe you to remoue theſe runna-
And to eaſe our minds of ſuch incombrance. (gates,
For as long as ſuch be in place,
You ſhall neuer be had in reputation:
Yet I will not ſay but diuerſe men haue grace,
But they be out of the peoples eſtimation.
Inter. As long as they be blameleſſe in conuerſation,
And in doctrine ſincere and ſound approued:
They need not paſſe of the peoples eſtimation,
For both of God and the world they cannot be loued.

Here enters the Iudge.

Iudge. God ſpeed you my maiſters, forſooth all three,
And you worſhipfull maiſter Iuſtice my friend:
It doth me good to ſee you ſo well agree,
Truſting in God that you be all of one minde.
Interp. You are as welcome hither, right honorable Iudge,
God forbid among wiſe men, there ſhould be diſcord:
For whereas there is diuiſion and grudge,
There followeth deſolation, as ſaith Chriſt our Lord.
Iust. Truly, your honour is welcome hither,
This reuerent father and I, were commoning hard:
Of the prophecie of a runnagate Pedler,
Whoſe ſaying in my iudgement, no man will regard.
Ped. Yet ſir, ſauing your aduiſe,
Men ought to raile vpon authoritie,
For Th'Apoſtle Paul both godly and wiſe,
Reuoked his words ſpoken with ſeueritie:
Iud. Indeed I heard of ſuch a one,
And there goeth a great brute of his prophecie.

Ped. All his talke is not worth a hering bone,
For of many of them I am able to teſtifie,
Seruing-men quoth he, that weare breeches like faggots,
Which in fleſhly idleneſſe conſume their liues,
Shall be firſt conuerted into maggots,
And afterward turned to drones, and liue in hiues.
Iud. He meaneth vnhappily by this fable,
I would I had him in my keeping a while.
Ped. A fellow he is moſt vnconſtant and vnſtable,
And ſuch a one as will you right ſoone beguile:
And told a tale of the Prophcie of *Ieremy*:
When God bad hide by the Riuer *Euphrates*,
I wot not what he ment by that Prophecie,
For anon he was in hand with *Socrates*.
Iuſt. Doth the prophecie ſpeake of any ſuch matter?
Such things to be red, methinkes are baſe:
Inter. In no wiſe I wold haue you to take it as vain clatter,
For a great myſterie is meant in that place:
The very Text maketh the meaning plaine,
Which I will read and expound if you will:
Iud. No, no, we will not put you to that paine,
But we will heare the Pedlers prophecie ſtill.
I pray you tell me, talketh he not of the ſtate of this region?
Of the Queenes Maieſtie, and of the Councell:
What ſaith he concerning religion?
How liketh he by the Preachers of the Goſpell?
Ped. Not one word talketh he of this religion,
Neither of Queen, Councell, Lord, Knight, nor Squire:
All his talke is of a land called *Iſion*,
And of a Citie farre of, called *Tyre*.
Mary thus he ſaith, though Princes themſelues be good,
Yet are they like at Gods hand to be puniſhed:
For at their hands, God will require their ſubiects blood,
Which through their ſufferance into ſin hath periſhed.
Iud. VVhereat is the Pedler ſo ſore offended?
VVhat is it that he miſliketh moſt?

Ped. He ſaith the world is ſo ill it cannot be amended.
And that we ſin daily againſt the holy Goſt,
Marry one thing commeth now to my remembrance,
He crieth out vpon ſuppreſſed lands:
The abuſe of them crieth to God for vengeance,
For moſt of them are come into wicked mens hands.
VVhen the Pedler told this tale, truly he wept:
Alas, alas, quoth he, how are the poore Tenants handled?
They which through their labors good houſes kept,
Now are they throwne out, their goods waſted & mangled.
Of them to me he told a great proces,
Wold to God quoth he, they had bin reſerued to the crown,
They would haue mainteined the Princes with riches,
And haue kept wealthy Tenants, in euery Towne.
Iud. As I haue learned here by my brothers report,
He entermedleth with matters of religion:
VVith men of all ſtates and of mightie ſort,
Which will be an occaſion, to moue ſtrife and ſedition.
Iuſt. He medleth with Princes cauſes me thinke,
Theſe words are not tollerable in a ſubiect,
VVe had not need at ſuch matters to winke,
It is more then time him to correct.
Iud. I pray thee amongſt all his communication,
VVhat would he of Iudges ſay?
Ped. Now truly my Lord, I neuer liked his conuerſation,
Yet to know his mind, I held him vp with yea and nay:
Nay my Lord, if I ſhould ſpeake all that he haue ſaid,
I might chance to get my ſelfe diſpleaſure:
Your honour knoweth that words are not weyed,
VVhere the tongue vſeth no reaſonable meaſure.
Iud. I pray you tell me as much as you can,
VVhat he hath talked of any ſtate?
And I promiſe you, as I am true man,
Of vs you ſhall haue neither diſpleaſure nor hate.
Ped. All Iudges quoth he, loue rewards, and follow gifts,
They peruert iuſtice, and equall iudgement:

To ſaue malefactors, they make fowle ſhifts,
And ſome receiue mony to condemne the innocent.
He cryeth out of ſtrangers and free Deniſons,
Which are deuourers of this Realme:
Not onely deuoure they like monſtrous Camelions,
But alſo ſteale, and ſend ouer by the ſtreame.
He ſaith that for mony they are made free,
And one of theſe panch-bellied Alians,
Deuoure more, then ten men of our country,
Worſe then Dogs, Epicures, and Arrians.
Inter. Though certaine of his words be true indeed,
Yet there is a meane in time to ſpeake,
Iuſt. For his truth telling he ſhall haue his meed,
We will prouide an haulter his necke to breake.
Ped. Of all his talke thus he did conclude,
Since men vpon the earth was firſt create,
Of Inchanters and Coniurers, there was neuer ſuch a multi-
Both of yoong and old, of euery eſtate: (tude,
So many ſaith he, be in the ſaid *Ilion*,
That all of whom we haue ſpoken of here,
Shall be altered and changed by euill ſpirits deluſion,
Into beaſts, fowles, and fiſhes, within a yeare:
So that *Ilion*, and the populous Citie *Tyre*,
Shall be filled with monſters, fierce and hugious:
Inſomuch that from heauen God ſhall ſend fire,
To deſtroy thoſe wicked and religious.
Inter. By my coniecture, thus meaneth the Pedler,
He ſaith men giuen to licentious life:
And that each one, of anothers ſtate is a medler,
Which will be an occaſion of much ſtrife.
He ſaith ſo much vntruth and mutuall hate,
And no man contented with his vocation:
He ſaith men degenerate from humane ſtate,
Therefore from kinde, he feineth an alteration.
I confeſſe many things to be out of frame,
Yet that, to redreſſe, we referre to authoritie:

The enterprise of base medlers, we do greatly blame,
Wishing them to be rebuked with all seueritie.
Iud. As for prating of Pedlers we do not passe,
But for all things amisse, I wish amendment,
I fought be no worse then euer it was,
God giue vs grace to obey his commandment.
Iust. For all things amisse, there would soone be redresse,
If euery state would iustly execute their office:
And if all men would their faultes confesse,
We should be the more meet to do God seruice.
Ped. I haue businesse to do and must needs depart,
But because I haue the Pedlers words here recited:
I aske pardon, with most lowly and penitent heart,
Beseeching your honors, that nothing be required.
Inter. Of necessitie we must depart all,
And therefore it is meet that we go togither:
But first vpon our heauenly father let vs all call,
That mercifully he will all states consider.
Iud. First let vs pray for the Queens Maiesty on this part,
Almightie God prosper and defend her Royall Maiestie,
Amen say all those, that haue a true English heart,
We haue all cause to pray for her Graces prosperitie.
Iust. Also her honorable Councell God prosper & saue,
And that honorable *T. N. &c.* of *N.* chiefly:
Whom as our good Lord and maister, found we haue,
Good Lord we beseech thee, to be his guide daily.
Inter. O heauenly father, send workmen into thy harueſt,
And preserue them that are alreadie sent:
Suffer no wolues them to molest,
Let them accomplish that whereto they are bent.
Iud. Lord saue thy people, and blesse thine heritage,
Thy mercy good Lord, vpon this Communaltie extend.
Iust. Thy Name be praised euermore from age to age,
Inter. As it is now and euer shall be, world without end.

Amen.

Ped.

Ped. You ſhall know more of my minde anon,
Whiſt, peace a while, till they be gone.

Here they ſing an heauenly ſong.

And after they be out, the Pedler ſpeaketh as followeth.

Ped. A ſirra, was not this a pretie caſt of a Pedler?
I had none other way but this, my matters to open:
Henceforth I intend to be no medler,
But let them marke well what I haue ſpoken.
See and foreſee, looke within, and looke without:
Though it be farre off, yet it will come:
See the third time and looke about,
Not without, but within, ſee ye, ſee ſome.
And when you haue ſeene that you ſhall ſee,
You will thinke vpon the Pedler I weene:
He will be a Drone that now is a Bee,
I ſay no more, but God ſaue our Queene.
Be readie at midday, and alſo at midnight,
Go forward apace, and alſo looke backe:
An heauie purſe maketh a mans heart light,
There is no remedie, I muſt againe to my packe.

Exit.

FINIS.

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